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The Rwala add to the last verse: 539x 276

Jistâhel at-tumbâk miṯl eben haḍḍâl
alli jaṣurreh bimṭâni redûneh.

He cannot live without tumbac, like Eben Haḍḍâl,
Who ties it even into the folds of his sleeves.

Fahad eben Haḍḍâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

WEAPONS

In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḫḫar*, is made of stout leather, *sêr*, to which two leather straps, *ǧnâd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *bzîm*, to the belt in front. To each suspender, *ǧenâd*, two burnished copper tubes, *teṭârif*, for powder are fastened. On the right of the belt the scabbard, *ǧwa'*, of a dagger, *šibrijje*, with an ornamented grip, *naḍb*, is sewn; here also is tied a pouch, *maḫraṭ*, containing lead bullets, small shot, *raṣṣ*, and caps, *kubṣûn*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *karn aḍ-ḍaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḥawṣa*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks. 224 463 293 411

For fighting, the Rwala have rifles of *aṣ-ṣam'*, *aš-šâḥâni*, and Mauser makes. Among the common Bedouins before the World War the *ṣam'*, an old English military gun, was the most 713 435 439

713 popular. A genuine one cost 40 to 45 *meǧidijjât* ($36-$40.50) and was imported chiefly from Egypt; an imitation, *tuǧǧârijje*, which came from India, sold for 28 to 30 *meǧidijjât* ($25.20-$29). The *šêhâni* is a Turkish military rifle, a Martini; the *umm sunki* kind of *šêhâni* could be bought for 50-60 *meǧidijjât* ($45-$54), the *umm ḳufl* variety for 40-50 *meǧidijjât* ($36-$45). All modern rifles are called Mausers by the Bedouins. Breechloaders are not liked by the Rwala and the rifles fitted with breechblocks, *ummu-ṣ-ṣba'*, are less sought after than those without. The original Mausers, especially the Mannlichers, cost 50-60 *meǧidijjât* ($45-$54); the imitations, *tuǧǧâri*, were sold for as much as 20 *meǧidijjât* ($18) less. All arms were brought from the seaports of Jidda or al-Kwejt. During my stay with Prince an-Nûri he was visited by six trade caravans with war munitions. One of the caravans numbered 210 camels carrying more than a thousand rifles with many thousand rounds of cartridges as well as much lead, gunpowder, and many caps. In the camp of every tribe an expert mechanic may be found, who can repair guns and manufacture cartridges.

From time to time both the sons and negroes of the chiefs practice shooting. Their target, *nišân*, generally is a black stone, a stick with a kerchief tied to it, or an old piece of clothing. The best marksman is rewarded by the chief with the head of the first camel he slaughters. *Ramje* (pl., *rami*) signifies a report, a shot. *"Bârûdi 'araft ramîha"* means "I know the reports of my rifle; *"w-allâh ramîha zên,"* "she shoots well." A *binduḳ* is a *bârûd* rifle with a flintlock or caps and is always feminine.

Ma' binduḳen lafẓât fammiha jeṣebni
laha 'ala ḥaṭwa-l-muǧannaḥ marâmi.

A rifle, the reports of whose mouth help me to reach my aim
And whose shots are destined for many a feathered one.

The words for bullet are *ṭalâṭi*, *rbâ'i*, *ḫmâsi*, *stâti* — the last being of the largest caliber. *Šêšḫâne*, or *šêšḫân*, are old rifles whose barrels are five or six-angled on the inside. If the barrel is round, or at least smooth, it is called *ḥamra*. *Bindukijje* are men armed with *binduḳ* rifles.

Of the ancient weapons the spear, sword, saber, and dagger still survive. The spear, *rumḥ*, consists of a steel or

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iron blade sharpened on both edges and a wooden shaft, *'ûd*. The blade is either broad, in which case it is called *šalfa*, or narrow, *ḥarba*. The *šalfa* either is brought from Persia, *'aǧamijje*, in which case it costs 2 or 3 *meǧîdijjât* ($1.80-$2.70), or is a common one made by a blacksmith from iron for half a *meǧîdijje* (45 cents). The *ḥarba*, manufactured chiefly in the town of ad-Dejr on the right bank of the Euphrates, is also called *'arejnijje* and sells for a quarter to a half *meǧîdijje* ($22^1/_2$–45 cents). The sharpened edge of the *šalfa* or *ḥarba* is called *'asla*; the lower end driven into the wooden shaft, *ǧibb*. For the shaft, *'ûd*, either a thin but strong piece of wood, *'erč*, or a thick piece, *šâčri*, is used; shafts are also made from a hollow bamboo-reed, *ḳṣuba*, costing generally 1 *meǧîdijje* (90 cents). The lower end of the shaft is provided with an iron point, *ḳunṭâr*, so that the spear can be stuck in the ground. Sometimes the spear is ornamented with ostrich feathers or thin chains fastened to the *ǧibb*.

The sword, *nemeša*, is either a *morrebi*, with three long grooves, costing 2-40 *meǧîdijjât* ($1.80-$36); a *šentijân*, very flexible, costing 2-10 *meǧîdijjât* ($1.80-$9); or a *ḥsênijje*, with a single long groove, also costing 2-10 *meǧîdijjât*.

The sabers, *sejf*, are as follows: *dâbân*, 5-10 *meǧîdijjât* ($4.50-$9); *hendi*, made of black steel, 40-150 *meǧîdijjât* ($36-$135); *'aǧami*, of gray steel, 5-40 *meǧîdijjât* ($4.50-$36); or the *ǧawhar*, made of cast steel from Ḫorâsân, 150 *meǧîdijjât* ($135). The grip, *ḳuma'*, of the sword or saber often extends up to the *šubbâk* guard, where the blade begins, and is richly ornamented with gold and silver. The scabbard, *ǧefîr*, is provided with two metal rings, *ḥwâmel*, to which the cord used in hanging up the sword or saber is fastened.

The dagger is either short and narrow, *šibrijje*, or broad and long, *ḳdejmi*, or broad and short, *ḫanǧar*. It costs as much as 3 *meǧîdijjât* ($2.70), but if the handle is ornamented with gold chains and precious stones it may cost 50 *meǧîdijjât* ($45) and even more.

Spears are carried mainly by the poorer Bedouins, the sword and saber only by the more important men; but every one is in possession of firearms, be it a revolver or a rifle.

The revolver, *redâni*, is either the old heavy kind, *karadâr*, which was formerly used by the Montenegrins and is sold for 12 to 14 *meǧîdijjât* ($10.80-$12.60), or the Mauser, either of the *abuletîn* or *mukâri* variety. The original *abuletîn*, from

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411 St. Etienne, cost 20-22 *meǧidijjât* ($18-$19.80); its nickel
● 713 imitation, manufactured in Egypt and al-Baṣra, sold for 4-15
435 *meǧidijjât* ($3.60-$18.50).

CARE OF THE PERSON

515 To cleanliness the Rwala pay but scant attention. Water must not be wasted, as there is hardly enough for drinking and cooking. In a sand desert they rub their hands and faces with clean dry sand. The clothes are washed and a bath is taken only when they camp near a large rain pond. The youths make their ablutions in the day time, the girls in the evening.
[296] The clothes are washed, as a rule, by a negro or a Ṣlejb woman, the mistress of the tent and her daughters looking on disinterestedly, scratching themselves all the while, for it never occurs to them to rid themselves of their lice or to cleanse their dresses thoroughly. Once in a while, perhaps, a wife will delouse her husband, *tefli brâseh*, a sister her brother or sweetheart, a mother her children, and women other women. Soap is kept only by the chiefs for their guests. For themselves they gather *šnân*, drying, powdering, and then using it in washing. I brought European soap to some women, but instead of washing themselves with it, they rubbed it dry all over their hands and body for the sake of its pleasant odor.

291 The tribes and even the clans of the Rwala differ not
614 only in their dialect, but also in their dress. All Rwala wear
184 the same dress, but of different colors, cut, and ornament. If a Rwejli sights a troop of riders in the distance, he can tell at once whether they are Rwala and of what clan. He knows this from their saddles and decorations on their saddlebags; the color of their kerchiefs, mantles, boots; the fashion in which they are dressed; their style of sitting in the saddle, etc. He can distinguish from afar a Freǧi from a Kwêčbi, and these from a Mur'aẓi. Still greater are the dissimilarities between the Rwala and the Sba'a or Sḳûr. A stranger needs months in which to learn the differences in the dress of the various 'Aneze tribes — and years before he is able to distinguish the members of the different clans of the same tribe.

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539x to knock down the enemy blocking the way in front of their she-camels. The word *kankabb* (or *kankab*) is used of a rider [703] who pretends to repair something in order that he can stay in the rear. If his comrades are getting the best of the fight, he, too, joins in, but otherwise he makes his escape. The honor of such a man is stained, he is an *adnas*, a base or filthy one. [713] *Mšenšelât* are spears adorned at the ring between the shaft and the spear blade with tiny chains which tinkle at every movement of the rider. Ad-Dejr is a town on the right bank of the middle Euphrates.

Jâ ḏîb jâ ḏîb an-nefûd
ṣawwet 'ala ḏîb al-ǧalad
er' at-tijâha bes-senûd
mâ bên aš-šâjeb w-al-walad.

O wolf! O thou wolf from the Nefûd!
Say to the wolf of the rocky desert:
"Behold those wandering in the upper part of the valleys,
What a throng is there of old men and youths, too!"

The repulsed and defeated enemy hide in the gullies intersecting the rocky desert. *Nefûd* (pl., *nifd*) means sand, a sand-covered country, a sandy desert; *ǧalad*, stone, rock, or a rocky desert. *Senûd* signifies that the enemy is fleeing upstream.

Jâ ḥzûm w-eḥleb lel-faras
jeḏkar abu mâjele lafa'
ḥarâjeb mâ bah manâǧi
w-lâ bah 'ala-l-ǧâhel ḫafa'
abṛi 'alejha naṯḥat âl ṭajjâr
w-al-'elem elja' ḳilteh wafa'.

O Ḥzûm! draw milk for my mare,
For it is said Abu Mâjele has arrived,
And the wars to come are no secret,
Not even from a fool concealed;
That is why I will attack Âl Ṭajjâr on her,
And what I foretell will doubtless occur.

Abu Mâjele negotiated with Eben Smejr and Eben Ṭajjâr about the settling of various mutual complaints but without success. After his return it became evident that war with Eben Smejr and his followers was inevitable. Âl Ṭajjâr, famous

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the distance between themselves and the Rwala, they left the desert, *rarrabow*, crossed the Euphrates, and encamped on al-Ḥâbûr, whence Nawwâf sent his answer, also in verse. Yet Sattâm got his Turkijje and was very happy with her.

Jâ râ'i-l-ḥamra šenûf
w-ḥelw šabṭat râṣeha
jâ mî ḥala' ḥebb al-henûf
w-mlâ'aben befrâšeha.

O thou who ridest the bay who always holds her head
Faith! pretty is the motion of her head. [high!
Oh, how sweet is the kiss of the smiling beauty
And the struggle in her bed!

Šenûf is a horse which habitually carries its head erect and breathes through its nostrils, even while galloping. *Ḥebb* means a kiss. "Kiss his hand! *ḥebb îdeh*."

Ṣawâjeḥen w-al-ḫejl 'azzam
w-el'ja' račebna mâ nešûf
'âdâta :a ramja-l-muḥazzam
min šânak jâ-l-ṛarw al-henûf.

They cry alarm and the horses are shying,
And, as we rode out, nothing we saw.
Our custom is to strike down armed men
To please thee, our little gazelle, who smilest so prettily.

Ṣawâjeḥen are the sentinels announcing at the top of their voices that they have seen danger. On hearing these alarm cries, the horses begin to shy, pull at their halters, jump up, and try even with the forelegs fettered to run in the direction whence the alarm is heard. *'Azzam al-ḫejl*: the horses are shying, will not be controlled, *lâ tasnied*. *'Azûm*: a shying horse, either a stallion or a mare. *Muḥazzam* is a warrior armed not only with a rifle and revolver, but also provided with plenty of cartridges, which he carries in one or two belts, one of them thrown over his shoulders and across the breasts. *Ṛarw* is a young gazelle; *henûf*, a young beauty with a pleasant smile. [713]

Nešmijjeṭen tarčaḥ lena
w-ḥelw ṛazzat 'âdaha